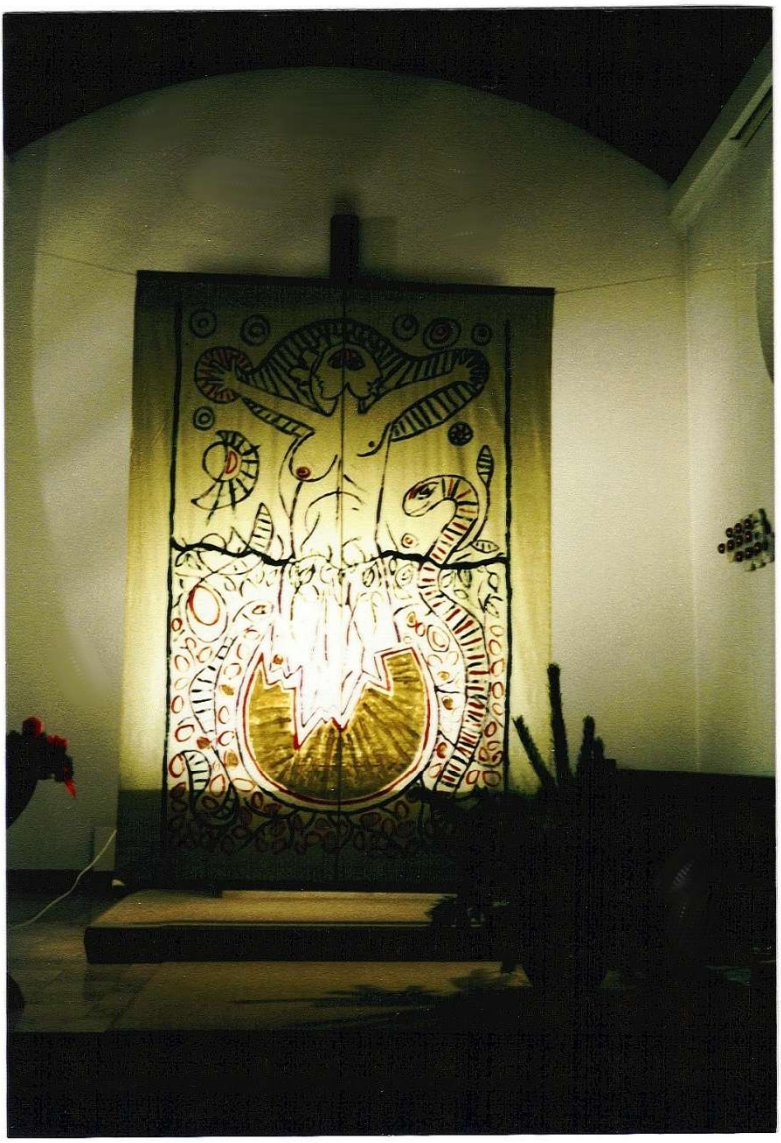
Animal Autonomy E-Reader
edition farangis



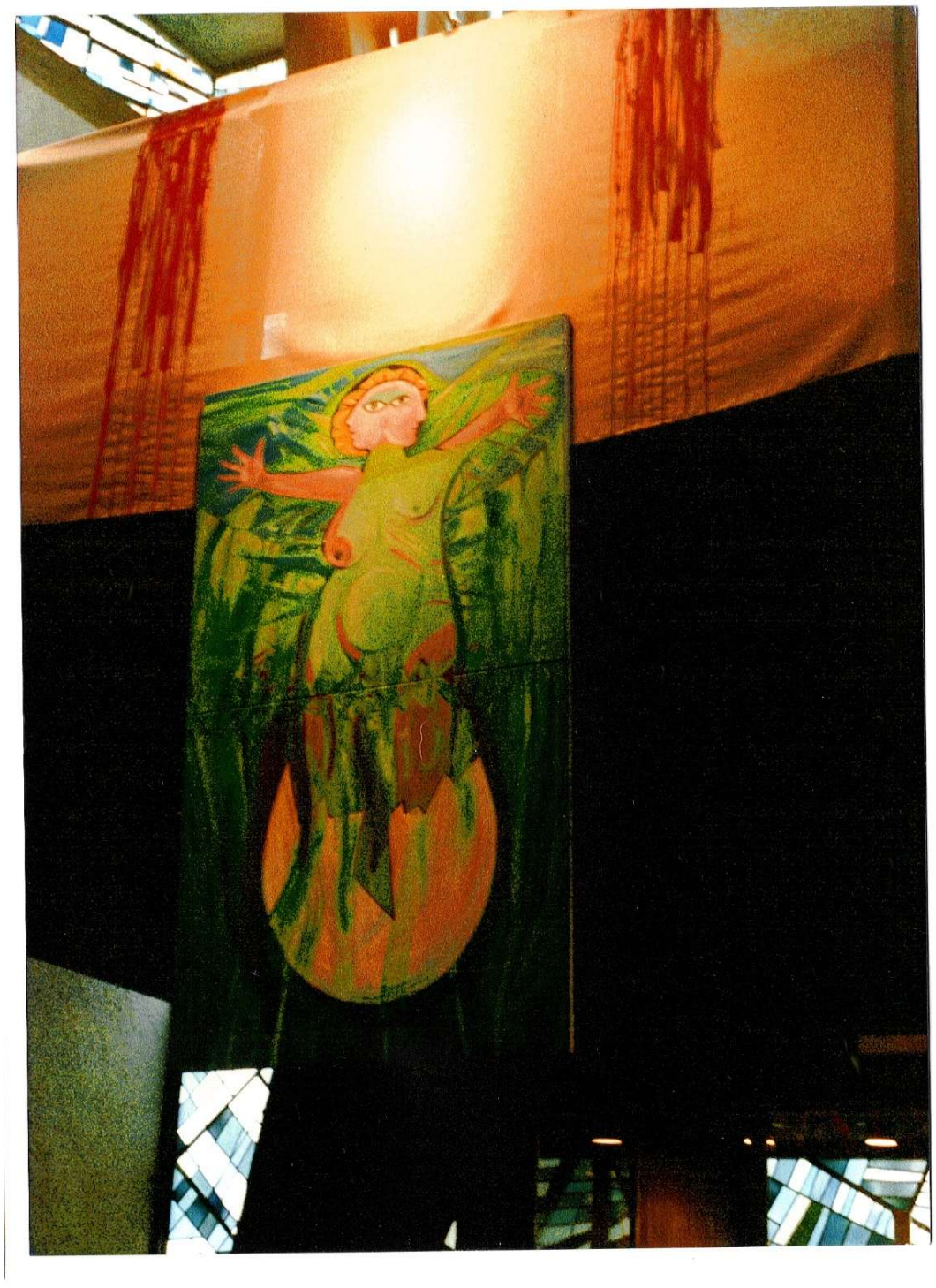
Edition Farangis: Animal Autonomy E-Reader

Jahrgang 6, Nr. 1
Juni 2025
ISSN 2700-693X

Art by Farangis G. Yegane and Palang LY
Text: Gita Yegane Arani (Palang LY) and Lothar Yegane Arani geb. Prenzel

Animal Sapiens Antispe

Animal Rights Fragments: the monolithism of hatred directed against nonhuman animals



The photo above is from the 22. Deutscher Evangelischer Kirchentag, which took place in Frankfurt am Main under the theme „Seht, welch ein Mensch“ (Joh 19,5 LUT84). Farangis designed the former building of the Dornbusch parish together with two other artists. The photo on the title page is from a chapel in the Taunus, where Farangis had placed a painting with the same motif of a human who is half male half female physically springing forth from an eggshell, here a serpent is added. Unfortunately, I don't know where exactly that took place.

Animal Sapiens Antispe

Animal Rights Fragments: the monolithism of hatred directed against nonhuman animals

Seclusion

Biologistic [seclusionist and hegemonial] reductionism marks the most typical discriminatory approach to Nonhumans today.

Seclusion is when the ethical weighting of animal issues always appears to be inappropriately weak (in assumed or presupposed values, which become clear in the approach, the processing method and the conclusions). Topics are deliberately focussed on in a strongly delimiting manner, and only to the extent that an anti-speciesist analysis allows questions to remain on the surface.

Animal objectification is thus at most given a more up-to-date guise.

Basically, the overall construct that humans create for themselves is not called into question. The view of animals and nature is not triangulated under the anthropocentric-history-questioning aspects and given a new starting point.

The area of sovereignty of sense and meaning thus remains the framework of hegemonic-anthropogenic conceptualisation.

--

Forms of new political work. Squatting practical ethics

Is there a thing such as „squatting“ legal rights, those that ethically leave out enough „dead“ and gray zones? Squatting here in terms of improving an ethical social situation by means of acting in that dead and gray zone. [...]

Derechos del ser

Los fundamentos de los derechos de toda vida, no radican en primero dar o primero crear esos derechos. Los fundamentos de los derechos son intrínsecos a la vida (en su condición interconectada y en su condición individualizada).

Es necesario desarrollar la suficiente voluntad de diferenciar en el plano teórico y práctico, para encontrar soluciones de cómo respetar la dimensionalidad de la inherencia de los derechos de toda vida.

Rights of Being > https://tierrechtsethik.de/beings-of-being/

—

Perspectividades: Sociología e historia de los animales

Lo que los estudiosos de los animales llaman historia animal suele ser la historia del menosprecio humano de los no humanos.

Los analogismos para la comparación en materia de juicio humano de la injusticia/impercepción de la injusticia aclararían la diferencia de perspectiva.

Perspectivities: Animal Sociology and Animal History > https://tierrechtsethik.de/perspectivities-animal-sociology-and-animal-history/

—

Faunicida y ecocidio

Los amigos no humanos y los amigos animales humanos se enfrentan a una guerra faunicida antropogénica unilateral contra la animalidad no humanas y la animalesidad.

Esta guerra unilateral de destrucción es paralela a la guerra ecocida, por la que el Homo sapiens niega a toda la animalidad su hábitat natural e intenta privarla de él arbitrariamente. Todo lo no humano es destruido en su propia realidad.

Faunacide and Ecocide > https://tierrechtsethik.de/faunacide-and-ecocide/

—

¿Así que hay una única fuente de todos los males del mundo?

Cuando „todas las culturas“ se unen tras un único patrón simple nos estamos acercando a una narración de „sistema de creencias cerrado“: ¿Así que hay una única fuente de todos los males del mundo?

Por el Movimiento de Liberación Total:

¿qué tipo de actividades humanas son la CAZA, el PASTORALISMO, los SACRIFICIOS ANIMALES y la OBJETIVACIÓN RITUALÍSTICA ANIMAL como partes de la historia? ¿Y qué postura expresan y manifiestan estas actividades?

En otras palabras, ¿cómo sitúa las cuestiones culturales en sus esfuerzos por sugerir un alivio total de la opresión cultural?

¿No van sus argumentos sólo hasta la mitad del antropoceno filosófico?

So there is a single source of all evils in the world? > https://tierrechtsethik.de/so-there-is-a-single-source-of-all-evils-in-the-world/

—

Cosificación animal y muerte

La intención de todo asesinato de animales es la posibilidad de hacerlo dominable.

Aun así, la muerte, como estado que escapa a toda lógica humana, sigue siendo totalmente fuera de cualquier dominio, independientemente de lo traumáticamente que el asesino „organice“ sus actos.

Tierobjektifizierung und Tod > https://tierrechtsethik.de/tierobjektifizierung-und-tod/

Sociología animal

--

Analogies are basically anti-hierarchical

If anybody ever called for invasive humans (at any point in human history) to be dealt with in the same way as nonhumans are biologistically dealt with, it would mark the point where arguments come in that one species is better, more worthy and so forth than the other one. A harsh logic and idea behind the anti-analogy proponents.

Read more on > https://tierrechtsethik.de/?s=analogy or https://tierrechtsethik.de/?s=analogism

--

The driver ought to be that of justice (1)

Translation of that linked excerpt > https://tierrechtsethik.de/tierbefreiung/

Animal liberation:

This term is generally regarded as the most emancipatory term in the movement of people who are campaigning for Nonhumans. The problem here is that the physical act of liberation is usually linked to theories that focus more on combating “exploitation” rather than “injustice”.

The degradation of animals in our societies, however, means the simultaneous denial of the capacity to be free. For animal liberators, however, this is not an object in the claim to an act of human liberation. The fact, that other people continue to imprison animals as an expression of what those people deny these animals, cannot be solved simply by opening walls, fences, stables and cages. The “theoretical cages” must also be opened so that no more cages are built, and habitats are not taken away.

The animal liberation movement does not endeavor to remove cultural and theoretical disempowerment factors from animality merely by making grand claims to the political independence of their own movement. The claim, for example, that guaranteed rights are not necessary for Nonhumans, but are necessary for oneself as a human, makes the movement implausible. The same goes for the socio-ethical exclusion of animality. How are animals worldwide to be “liberated” by a group of humans when that group of humans are themselves complicit in devices of disempowerment and entrapment – due to their failure to dismantle the mechanisms on an overall cultural level that allows for the constant *devaluing of mind* in regards to Nonhumans?

An observable problem is that when I physically liberate a Nonhuman, I can continue to degrade him/her as a subject in an objectifying way. The question of the cause and the actual functioning of human degradation of animals finds an oversimplified answer in a term that is actually more expressly suited to concrete liberation actions.

The aspirations of those who actively carry out animal liberation can be far-reaching in nature. However, the term “liberation” in relation to fundamental questions of injustice (which one as a matter of course likes to be able to claim for oneself as a human being – so why not for fellow beings?) pretends that the causes of injustice, and thus also of physical confinement and physical deprivation of liberty, would be definitively resolved with the physical act of liberation.

Animal liberation from human oppression per se should therefore address the questions of causes and mechanisms, not only of “exploitation”, but of a much larger problem. And, given the immensity of the problem, perhaps the political agenda should be more realistic in describing itself.

From: Tierrechte: zentrale Begriffe und Begriffserweiterungen > https://tierrechtsethik.de/tierrechte-zentrale-begriffe-und-begriffserweiterungen/

In regards to the Animal Sapiens > radikal-konstruktive Abgrenzung > https://tierrechtsethik.de/ausfuehrliche-pamphlete/gruende-zur-radikalen-abgrenzug/

--

El motor debe ser el de la justicia (1)

Traducción de ese extracto de enlace > https://tierrechtsethik.de/tierbefreiung/

Liberación animal:

Este término suele considerarse el más emancipador en el movimiento de personas que hacen campaña por los No Humanos. El problema aquí es que el acto físico de liberación suele estar vinculado a teorías que se centran más en combatir la «explotación» que la «injusticia».

Sin embargo, la degradación de los animales en nuestras sociedades significa la negación simultánea de la capacidad de ser libres. Para los liberadores de animales, sin obstante, esto no es un objeto en la aspiración a un acto de liberación humana. El hecho de que otras personas sigan encarcelando animales como expresión de lo que esas personas niegan a esos animales, no puede resolverse limitándose a abrir muros, vallas, establos y jaulas. También hay que abrir las «jaulas teóricas» para que no se construyan más jaulas y no se quiten hábitats.

El movimiento de liberación animal no se esfuerza por eliminar los factores culturales y teóricos de desempoderamiento de la animalidad simplemente haciendo grandes afirmaciones sobre la independencia política de su propio movimiento. La afirmación, por ejemplo, de que los derechos garantizados no son necesarios para los No Humanos, pero sí para uno mismo como humano, hace que el movimiento sea implausible. Lo mismo ocurre con la exclusión socioética de la animalidad. ¿Cómo pueden los animales de todo el mundo ser «liberados» por un grupo de humanos cuando ese grupo de humanos es cómplice de dispositivos de desempoderamiento y atrapamiento, debido a su incapacidad para desmantelar los mecanismos a nivel cultural general que permiten la devaluación constante de la mente en lo que respecta a los No Humanos?

Un problema observable es que cuando libero físicamente a un No Humano, puedo seguir degradándolo como sujeto, de forma cosificante. La cuestión de la causa y el funcionamiento real de la degradación humana de los animales encuentra una respuesta demasiado simplificada en un término que, en realidad, se adapta más expresamente a las acciones concretas de liberación.

Las aspiraciones de quienes llevan a cabo activamente la liberación animal pueden ser de gran alcance. Sin embargo, el término «liberación» en relación con cuestiones fundamentales de injusticia (que a uno le gusta poder reclamar para sí mismo como ser humano, ¿por qué no para sus semejantes?) pretende que las causas de la injusticia, y por tanto también del confinamiento físico y la privación física de libertad, se resolverían definitivamente con el acto físico de la liberación.

Por tanto, la liberación animal de la opresión humana per se debería abordar las cuestiones de las causas y los mecanismos, no sólo de la «explotación», sino de

un problema mucho mayor. Y, en vista de la inmensidad del problema, quizá la agenda política debería ser más realista en su propia descripción.

Extracto de: Tierrechte: zentrale Begriffe und Begriffserweiterungen > https://tierrechtsethik.de/tierrechte-zentrale-begriffe-und-begriffserweiterungen/

Por la Animal Sapiens > radikal-konstruktive Abgrenzung > https://tierrechtsethik.de/ausfuehrliche-pamphlete/gruende-zur-radikalen-abgrenzug/

--

Being equally affected on philosophical grounds

Most people think that the scheme that people typically use in speciesism is the safest model for dealing with the world as a philosophical system of domination. And anyone distant or distant from this system is equally negated and annihilated.

–

Die meisten denken, dass das Schema, das Menschen typischerweise im Speziesismus anwenden, das sicherste Modell der Handhabe über die Welt darstellt als philosophisches Herrschaftssystem. Und jeder sich aus diesem System Entfernende oder Fern-Liegende wird gleichermaßen auch negiert und annihiliert.

–

La mayoría de la gente piensa que el esquema que la gente suele utilizar en el especismo es el modelo más seguro para tratar con el mundo como un sistema filosófico de dominación. Y cualquiera que se aleje o distancie de este sistema es igualmente negado y aniquilado.

–

La plupart des gens pensent que le schéma que les gens utilisent habituellement dans le spécisme est le modèle le plus sûr pour aborder le monde en tant que système philosophique de domination. Et quiconque s'éloigne ou prend ses distances par rapport à ce système est également nié et anéanti.

--

The utterly narrowminded Human Animal Studies

The problem with the HAS is that nothing in their own terms prevents their proponents from making statements such as, for example, that chickens work in "livestock farming" (injustice and torture are not an issue), or the learned helplessness of not being able to make tangible and one hundred percent clear that animals cannot be viewed biologistically (one lacks the argumentative generalization and courage). The HAS are developing noticeably into a farce and a problem due to their major shortcomings.

—

Das Problem in den HAS ist, nichts in ihren Eigenbegriffen verhindert ihre Proponenten von Aussagen, wie z.B., dass Hühner in der „Viehzucht" arbeiteten (Unrecht und Folter seien kein Thema), oder, die gelernte Hilflosigkeit bleibt bestehen, nicht handfest und hundertprozentig klar kriegen zu können, dass Tiere nicht biologistisch gesehen werden sollten (einem fehlt der argumentative Allgemeinplatz und der Mut). Die HAS entwickeln sich, anhand ihrer entscheidenden Versäumnisse, merklich zur Posse und zum Problem.

—

El problema con las HAS es que nada en sus propios términos impide a sus defensores hacer afirmaciones como, por ejemplo, que los pollos trabajan en la

«ganadería» (la injusticia y la tortura no son un problema), o la impotencia aprendida de no poder hacer tangible y cien por cien claro que los animales no pueden ser vistos biológicamente (se carece de generalización argumentativa y de coraje). Las HAS se están convirtiendo notablemente en una farsa y un problema debido a sus grandes deficiencias.

—

Le problème de la HAS est que rien dans ses propres termes n'empêche ses promoteurs d'affirmer, par exemple, que les poules travaillent dans « l'élevage » (l'injustice et la torture ne sont pas à l'ordre du jour) ou que l'impuissance apprise persiste à ne pas pouvoir faire comprendre concrètement et à cent pour cent que les animaux ne doivent pas être considérés d'un point de vue biologique (on manque de généralité argumentative et de courage). La HAS est en train de devenir une farce et un problème en raison de ses manquements décisifs.

--

Recognizing Rights

Without recognizing human rights, there will be no human rights. It's hard enough as it is, as you can see.
The same applies to animals. Freedom, dignity and integrity in others must first be recognized in a respectful and independent manner, otherwise everything is only petting zoo.
[And yes, even a petting zoo is a zoo.]

—

Ohne Menschenrechte anzuerkennen, wird es keine Menschenrechte geben. Es ist so schon schwer genug, wie man sieht.

Das Gleiche gilt für Tiere. Erst müssen Freiheit, Würde u. Integrität im Andern in respektvoller und Unabhängigkeit achtender Weise anerkannt werden, sonst ist alles Steichelzoo.
[Und ja, auch ein Streichelzoo ist ein Zoo.]

—

Si no se reconocen los derechos humanos, no habrá derechos humanos. Ya es bastante difícil, como puedes ver.
Lo mismo ocurre con los animales. Primero hay que reconocer la libertad, la dignidad y la integridad en los demás de forma respetuosa e independiente, de lo contrario todo es sólo un zoo de mascotas.
[Y sí, incluso un zoo de mascotas es un zoo].

—

Si les droits de l'homme ne sont pas reconnus, il n'y aura pas de droits de l'homme. C'est déjà difficile, comme vous pouvez le constater.
Il en va de même pour les animaux. Il faut d'abord reconnaître la liberté, la dignité et l'intégrité des autres de manière respectueuse et indépendante, sinon ce n'est qu'un zoo pour enfants.
[Et oui, même un zoo pour enfants est un zoo].

--

The cognitive dissonance of selective comparisons

Ethical segregation contains >
the cognitive dissonance of selective comparisons
Examples:
a.) sexism > falsely being equaled with > the normalcy of being non-metaphorically objectified designated as „non-thinking“.
b.) intersubjectivity (experiences) > versus > rejecting so-called analogies

In simpler words:
People find it perfectly okay to compare meat, a murder product, with experiences of sexism, but freak out when you take intersubjective experiences of degradation seriously "Help, Faschist makes analogue comparisons!" Cognitive dissonance and worse all around my friends.

--

The correlation between desocialization and biologization

Desociologization as speciesism and animal objectification

Through a primary biologization and a denial of countless factors of relevance: that is, through a 1.) desociologization and a 2.) desubjectivization, in that I define the being of animal subjects in an external way, and thus inevitably link phenomena to “my” (hegemonic anthropocentrism) preferences and deductions >

I create the specific space in which the reference > animal hatred > is made invisible, under the “terms and conditions” of the predefined framework.

However, this framework is indissolubly shattered by the world’s factuality.

La correlación entre desocialización y biologización

La desociologización como especismo y objetivación animal

A través de una biologización primaria y una negación de innumerables factores de relevancia: es decir, a través de una 1.) desociologización y una 2.) desubjetivización, en la que defino el ser de los sujetos animales de forma externalizada, y así vinculo inevitablemente los fenómenos a «mis» (antropocentrismo hegemónico) preferencias y deducciones >
creo el espacio específico en el que la referencia > odio a los animales > se hace invisible, bajo los «términos y condiciones» del encuadre predefinido.
Sin embargo, este encuadramiento queda indisolublemente deshecho por la facticidad del mundo.

--

Death Yards and Social Graveyards

Whether badger or trans

1) For clarification
Does a killing become more right if a human social structure sanctions it – except in the sense that the perpetrator in that case does not experience social ostracism …
Is a killing in itself the act of ending the life of another …

2) Then …
The question must therefore be asked as to how it comes about in the first place that no remorse is felt by those in favour of socially sanctioned killings. This is a problem that all areas dealing with genocide or the War on Animals have to deal with.

Speciesism as Structure

Speciesism implies an imposition of dominant human structures > onto nonhuman plurality qua definition > onto humans qua outsidership.
The most real / effective outsider human is the one with the least of the dominating structures.

[Repost of > https://www.simorgh.de/objects/speciesism-as-a-structure/]

It's useless to choose the same pattern, the same structure that makes up structurally the frame and the architecture of an oppressive system. But we see this happen in the environmental movement and we see this in the antispeciesist movements. The structures applied to convey informational exchange and communication of ideas and thoughts about the issues, co-constitute the effective informational outcome and co-establish the inner contents themselves.

If you apply hierarchically driven structures, you repeat humancentric patterns in "that" specific sense of humanhood. People though have a huge inhibitation to omit classical, typical human hierarchical cultural patterns. And they convey and transfer these patterns contentwise onto the fields of their activism.

With the entire plurality of animalhood having a manifold pattern, we still don't assume their practical patterns of social self-organization, instead we discuss them on the level of our hierarchical cultural concepts.

Culturally we create clusters of "popularity" as markers of social importance, and the weight of the contents created and conveyed is predetermined and shaped thereby. With our collective constructs we practically demolish the reality of other, nonhuman-shaped social constructs, by negating their effectiveness and relevance in communicative, reciprocal terms. That means also: we could learn from the specific social forms of (communicative and therewith fundamental) self-organization of the individuals, groups, living beings and entities we defend.

The first inhibitor, also driven by our structural approach, is of course the definitions we imprint onto the nonhuman realism, and the lack of a will to

understand and open up toward others with their own social codings as the standards. If we prioritize dominant, nonhuman-derogative human value systems (as kinds of specific human value systems) we inferiorize the values, the meaningfulness of other views and positions in this world.

What is a must in animal advocacy and environmental activism, is to let go the hierarchical patterns when we approach systems that exist in the not-human realm. Our own dominant patterns are not nature given and "for all to be swallowed", our patterns of prioritization as a group of dominant human beings is restrictive and stifling as a structure itself. People who uphold our typical cultural speciesist (…) patterns, that suffocate other perspectives, are dominant by exactly aiming at social denying and negating plurality.

--

An individual's narrative – Animal Autonomy

Every individual animal has a narrative (in context with her experience of her habitat and environment).

Denying nonhuman animals their own languages, as autonomous communicative systems that *linguistically* have evolved independent of *human linguistics*, means denying animals moral agency, let alone the experience of an individual narrative.

Biologism and epistemological humancentrism reduce nonhuman animals to mere 'explicable organisms'.

Fragment from 2014 > https://simorgh.de/niceswine/an-individuals-narrative

--

Ma’at by Farangis, from the series: The principle of “Ma'at” versus the Erinyes.

Animal objectification and animal hatred

List on Animal Hatred > Animal objectification / speciesism and its specifics

Building blocks of a list of forms of animal hatred and various animal objectifying specifics

1. (‘Gentle’ aestheticised [systemic and individual] oppression) Pastoral animal objectification:

‘domestication’ –
the act of keeping nonhuman animals
to gain every right of passage,
to define, use, kill, prepare, ingest the nonhuman animal other.

—

2. Animal objectification and patriarchy:

A system of physical and psychological dominance
based on a biologism,
‘first man!’ and everything else is subordinate –
the lowest, being the object declared to be such.

—

3. Gender and animal objectification:

With culture and gender identity roles being inseparably tied together,
a culture that assumes speciesism as its practical normality
also has a developed, inbuilt “mechanism”
of the players in the pretentious staging of “humanity”
to serve like brackets on the notion of
a dignity inherent to any species and any “gender”.

4. Animal objectification, collectivism and individualism:

either, the collective and the individual
can feel their species-identity reinforced
by relegating the nonhuman animal other
into the blind spots of subjective experience.

—

5. Religious animal objectification:

assumes human spirituality
as a basis for
devaluing nonhuman animal otherness.

—

6. Animal objectification and spectacle:

The display of a speciesist act
of harming or killing,
to desensitize onlookers
– lessons in ‘human might’.

—

7. The animal objectifying ideology of hunting:

Marking dominance over “the wilderness”
by total habitat control,
the initial instance of
declaring nonhuman animals
to be human food
– an assumed relative sameness with predators.

8. Animal objectifying narcissism

A question of identity (human vs. animal) –
in which a human hides his/her factual individuality (i.e. human collectivism as a shield)
beneath the psychological and/or physical violence against animal dignity.

—

9. Animal objectification and logics

when injustice is declared to be “making sense”;
with a limited objectivity –
underlying life the arbitrariness of
“relevance”, “utility”, “rationality”, calculation.

—

10. Natural sciences and animal objectification

an abstract perspective on the world
from a human standpoint,
that locates “thinking” and
“the capacity of experiencing freedom”
in certain body parts (as complex or primitive) and their functions;
(a stance counterpointed by a basso continuo
of purposeful evolutionary “natural selection” – the survival of the “fittest”).

—

The list in German can be found in this text here > https://tierrechtsethik.de/auswahl-fragmente/tierobjektifizierung-und-seine-spezifika-1/

Subjectivist Animal Rights Punk

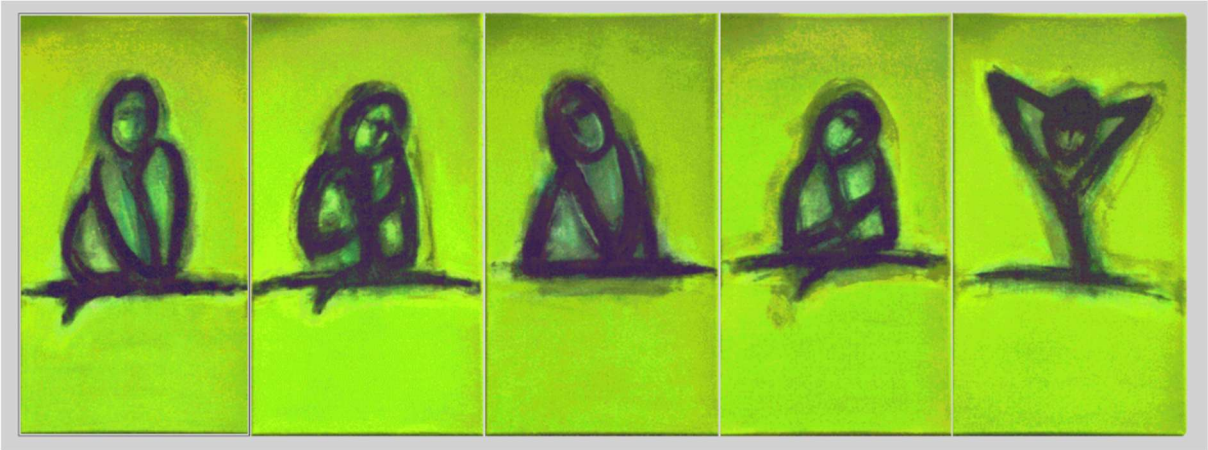
Photo of me taken by Derek Ridgers in the early 80ies.

Hi that’s me, nice swine 1983. I have been doing animal rights punk since then and am still doing it, in German even, yet mainly in written form. In the 90s I made a music project called Menschenwurst End. Unfortunately, all our tapes are lost. Punk is activism. Nothing else. There’s tons of shitty music without content around that ruins activism. Whatever you can do what is activism, just choose your own forms. It doesn’t have to be music, it can come in any form and shape. It can be just by being who you are, in every aspect.

Referring to the agreements > on intersubjectivity between non-humans and humans that are now shared by several human individuals,

… in which both are recognized as thinking, self-reflecting subjects, with an unassailable and only self-defining, as-autarkically-editable right (that is, they are both living entities that may not be reductively objectified in their subjecthood in any way by external definition), on the part of humans in, for example, the manner explained in our publications …

we have initiated the autoethnographic and reflective music series TOTENGLOCKE. Good sounds for a meaningful motivation for self-creative action in the field of > subjective activism, antispe and multiperspectivity.



From the track list:

visit > https://hiesl.bandcamp.com/ ;
https://www.youtube.com/@Tschoerdy.Yegane
https://archive.org/details/@raven_at_mithraeum

we will upload the relevant tracks again later here or on www.simorgh.de.

Antihunting tracks we did so far >

https://tierrechtsethik.de/tierrechte-und-punk-antijagd-1-3/

Here are some of our lyrics:

Totenglocke - Necrophilia

Die Necrophilia als Normalität
der Todesfraß im Einklang
das Nichtmenschliche in diesem Raum
ihr zersetzt es in dem Einraum.

Eure ethischen Zirkelschlüsse
trefft ihr in dem was ihr tut
das Gefühl die Welt in Eurer Ordnung im Griff zu haben
mehr Agonie als Wut
zu viel Nekrophilie, zu viel Tod, den ihr schafft.
das Nichtmenschliche. ihr wollt es abschaffen.

Dein Einraum. Wir leben in Euerm Einraum.
Kein Einwand, den ihr wollt in diesem Einraum.
Kein Weg, aus dem Denken, das mit im Einklang steht.
Kein Weggang, aus dem Raum solcher Träume.

[…]

—

Necrophilia as normality
the death feeding in agreement
the non-human in this space
you decompose it in that One-Space.

Your ethical circular reasoning
you find in what you do
the feeling of having the world under control in your order
more agony than rage
too much necrophilia, too much death that you create.

the non-human. you want to do away with it.

Your One-Space. We live in your One-Space.
No objection which you want in this One-Space.
No way out of the thinking that is in accordance.
No way out of the space of such dreams.

[…]

--

Totenglocke - Märchentiere

Tiere leben
in euren Lügen
ausgeblendet aus den Märchen
Besonderssein und keine Einheit
Prinzipien, die man nicht begreift.

Tiere leben
all die Tode
die ihr Ihnen auferzwingt
ohne Leben in den Märchen
die kein Sinn ergeben haben

Tiere leben, ihre Wahrheit
könnt ihr trotzdem nie vernichten
Wahrheit lässt sich nicht beherrschen
Wahrheit lebt auch ohne Euch.

—

Animals are living
in your lies
hidden from the fairy tales
Being exceptional and no unity
Principles that one doesn't understand.

Animals are living
all the deaths
that you enforce on them
without life in those fairy tales
that never made no sense

Animals live, their truth
you can still never destroy
Truth just cannot be controlled
Truth also lives without you.

--

Zeit versteht sich

in dieser Zeit vermehrt sich Dein Hass
gegen alles, was nicht Du selbst bist
Was berechtigt Dich, Dein Leben, über das von andern zu setzen
Was berechtigt Dich, andere zu töten
Was berechtigt Dich, die Welt zu fressen
Was berechtigt Dich, außer Ihr Euch selbst
Es gibt kein Recht

—

Time of course

in this time that your hatred increases
against everything that is not yourself
What entitles you to place your life above that of others
What entitles you to kill others
What entitles you to devour the world
What entitles you but yourself
There is no right

--

Totenglocke. Lyrics based on this poem by Paul Extraklasse

Die Tierheit in Schubladen

Die Tierheit in Schubladen
Im Biologie-Unterricht alles gelernt
Wissen, wie die Welt so geht.
Sie wissen, wann du frisst und wann man dich entnehmen wird.

Sie ächten deinen Tierleib.

Die Menschen, sie bauen,
und alles ist festgelegt,
das Binär, ein Werkzeug,
Den Tod leben, mehr nicht.

Sie ächten deinen Tierleib.

Kein rechts hier,
aber dafür die Meinung,
dass alles sich ändert,

aber manches bleibt gleich.

Sie ächten deinen Tierleib.

Der Jäger, der Sammler,
wird selbst zum Gejagten,
denn genau dieser Tiermord mehr
genau das müsst ihr Verneinen.

Sie ächten deinen Tierleib.

Menschen üben Leben und Tod,
über Leben und Tod aus,
die leere Konstante.
Das schwarze Loch.

Sie ächteten unsere Leiber.

—

Pigeonholed Animality

Animality in drawers
Learned everything in biology lessons
Know how the world works.
They know when you forage and when you*ll be extracted.

They ostracize your animal body.

Humans, they build,
and everything is fixed,
the binary, a tool,
To live death, nothing more.

They ostracize your animal body.

No „right“ here,
but the opinion
that everything changes,
but some things stay the same.

They ostracize your animal body.

The hunter, the gatherer,
becomes the hunted himself,
because this one more animal murder
is exactly what you must deny.

They ostracize your animal body.

People practice life and death,
over life and death,
the empty constant.
The black hole.

They ostracize our bodies.

--

Vernichtung

Was Mord ist für euch normal, wenn es um Tiere geht. Das Normal, das ihr generiert, ist das normal totaler Vernichtung, …

—

Destruction

What murder is, is normal for you when it comes to animals. The normal that you generate, is the normal of total annihilation, …

--

Totenglocke - Die Beschwoerer 2

Kein Tier in euerm Universum. Kein Tier.
Und ihr feixt darüber, dass Tote sich nicht mehr befreien lassen,
ihr macht das Leben der andern lächerlich,
ihr sagt, das Böse lässt sich hier nicht mal nennen,
ihr glaubt, dass Freiheit kennt keinerlei von Grenzen.

Wenn ihr in die anderen reinschneidet,
das tut, was keiner mit euch selbst tut,
das sagt, was keiner zu euch sagen wird,
dann seit ihr unversehrlich.

Aber nichts von eurem ergo sum, unterliegt eurer Kontrolle.
Ihr denkt, ihr seid, aber euer Anspruch hat sich selbst erledigt.

Alles außer euch, befindet sich, im Abseits eurer Allmachtsphantasien.
Alles außer euch, entzieht sich, euerm Allmachtswissensanspruch.
Alles außer euch, bleibt trotzdem unbeherrschbar.
Kein Tier werdet ihr, der Jenseitswelt entreißen.

—

The Summoners 2

No animal in your universe. No animal.
And you're celebrating the fact that the dead can no longer be liberated,
you jeer at the lives of others,
you say that evil cannot even be named here,
You believe that freedom knows no boundaries.

When you cut into the others,
doing that what no one does to you,
say that what no one will say to you,
then you are invulnerable.

But nothing of your ergo sum lies within your control.
You think you are, but your claim has ended in itself.

Everything but you is offside your fantasies of omnipotence.
Everything but you is excluded from your claim to omnipotent knowing.
Everything but you remains incontrollable.
You will not tear any animal from yonder world.

--

Totenglocke - Masse

Niemand geht mit mir zur Demo, keiner will mein Demotape, keiner steht mit mir am Tresen, niemand mag das, was ich lese. Freundschaft ist mir zu viel Verbrüderung. Ich koordinier mich ganz frei. Ich mach alles als geht es auch ohne. Die Massenmenschenhaltung ist mir einerlei.

Niemand sieht hier, was ich sehe, keiner hat mein Demotape, keiner steht auf mich als Wesen, niemand macht das, was ich will. Freundschaft ist mir viel zu nervig. Massenmenschen einerlei.

Deine Freunde sind die Kommis, deine Kumpel Nazi-lein,
Das ist nervig und unnötig.
Massenmenschenhaltungsbrei.

—

Crowd

Nobody goes to the demo with me, nobody wants my demo tape, nobody stands at the bar with me, nobody likes what I read. Friendship is too much fraternization for me. I coordinate myself freely. I do everything as if I can do without it. I don't care about masshumanhusbanrdy.

Nobody here sees what I see, nobody has my demo tape, nobody is into me as a being, nobody does what I want. Friendship is far too annoying for me. Mass people don't matter.

Your friends are commies, your buddies some Nazis,
That's annoying and unnecessary.
Masskepthuman mush.

--

Totenglocke – Es heuchelt

Der Heuchler, der versucht mir klarzumachen,
dass Menschen bei Tieren nicht böse sind,

Der Heuchler, der was von Vernunft faselt,
die so einen Tod erlauben kann.

Es heuchelt, und ohne Gewissen wird von Heuchelei profitiert.

Den Tod gibt es nicht, der geheuchelt sein darf. Und Mord gibt es nicht mit Gewissen.

Tiermord gibt es nicht mit Gewissen.

—

It is hypocritical

The hypocrite who tries to make me realise
that humans are not evil when it comes to animals,

The hypocrite who talks about reason,
which can allow such a death.

It is hypocritical, and without a conscience, hypocrisy profits.
There is no death that can be hypocritical. And there is no such thing as murder with a conscience.

We are

Farangis G. Yegane, geb. Lück-Flender

Anni, Anna Margarete Prenzel, geb. Denk

Miriam Yegane Arani

The multicolored dog by Farangis

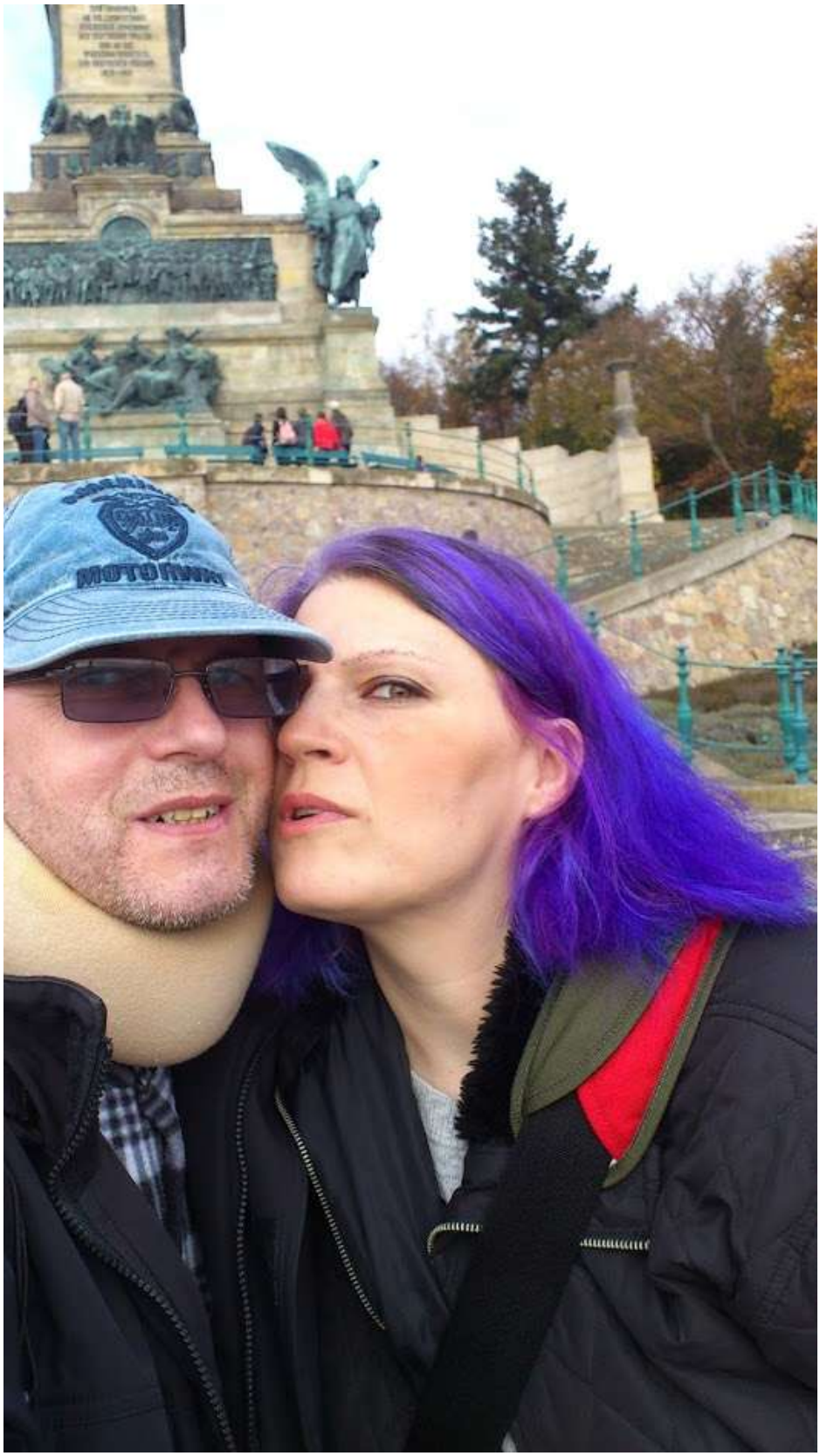
From the punk as a search for female autonomy series by Farangis

Azadeh Yegane Arani (cat family part of Yegane Arani's) and daughter of Saline Yegane Arani.

Saline and Mithras Yegane Arani (rabbit part of Yegane Arani family)

Palang and Bahman Yegane Arani (parakeet part of the Yegane Arani family)

Our former house in the Bundenweg 7, not existent anymore, has been torn down, we write about this in our autoethnographical journal.



Lothar Yegane Arani and Tschördy G.M. Yegane Arani, the editors

Woman and Fish in Sea by Farangis

Miriam Yegane Arani and Mohammad Yegane Arani (Manuchehr Jamali)

Our ‚old' new house, in Usingen in the Taunus.

Impressum

Edition Farangis
Untergasse 7 / Marstallweg 8
61250 Usingen / Taunus
Deutschland
mail@farangis.de
Tel. + 49 6081 6 88 24 49
www.farangis.de

Autor:innen: Gita Marta Yegane Arani (Tschördy / Palang LY), Lothar Yegane Arani geb. Prenzel
Illustration: Farangis G. Yegane; Palang LY
Herausgeber:innen: Lothar Yegane Arani (Prenzel); Gita Marta Yegane Arani; Edition Farangis

Erscheinungsdatum: Juni 2025
Kontaktdaten: www.farangis.de
Copyrights: Edition Farangis 2025

© Edition Farangis, Usingen / Taunus, 2025